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lore, extends to about fifty pages, and gives the name, address, and specialty of each person. A concluding series of illustrations, taken from the "Revue des Traditions Populaires," includes representations of amulets, seals, etc. It will be seen that the publication is calculated to be of as great utility as it is excellent in respect to plan and execution. The editor is the universally known M. Paul Sébillot, Secretary of the Société des Traditions Populaires. Additional information respecting societies, museums, and students is requested.

W. W. N.

LE FOLKLORE WALLON. PAR EUGÈNE MONSEUR. 1. Qu'est-ce que le Folklore? 2. Specimens du folklore wallon. (Bibliothèque Belge des connaissances modernes.) Bruxelles. C. Rozez, 81 Rue de la Madeleine. Pp. xxxvi, 144.

The principal part of this little volume consists of a "questionnaire," or question-book, which is calculated to promote the collection of folk-lore, and which has already been noticed in this Journal. This question-book, the result of the collaboration of many members of the "Société du Folk-lore wallon," is by far the best and most useful hitherto produced, inasmuch as it is founded on the correct principle of attention to local needs, and of illustration in such manner as to make clear just what is expected and desired from the reciter. To this hand-book is prefixed a popular lecture, in which M. Monseur, President of the Society, sets forth the nature and objects of the study of folk-lore in a manner equally simple and intelligible. M. Monseur explains why it is that the English word, as a brief and convenient expression, has been chosen to designate the study. In his definition of folk-lore, he coincides in all respects with that given in this Journal. "What we call folk-lore is not a science, but only a collection of documents. It is the entire popular or savage life, in so far as it develops itself independently of, or without being affected by, the action of civilized aristocracies. It ceases where appear the positive science of laboratories, the speculation of the philosopher, the priest who carries the gospel or a theology, the legislator armed with a code, the artist distinct from the multitude." "A mass of débris from all ages, like impressions of plants on pieces of coal, or bones of antediluvian monsters, it makes the whole humanity of the past live again." To these excellent words we subscribe with both hands, accounting this wide view the only reasonable and sound one. The English Society, in our opinion unfortunately, has lately attempted to limit the use of folk-lore, so far as that society is concerned, to survivals from primitive life contained in the tradition of highly civilized peoples; with M. Monseur, we do not think this limitation defensible or feasible.

W. W. N.

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